This needs To be Set up correctly for Final Typing

Must Remain in Transcription Room

M 1856 Group II Barn Sunday June 7, 1970

LUNCH

Mr. Nyland: "We're still not free from accidents or events which are destructive for us. I would continue to suggest to you to be extremely careful. I hear, of course here and there, certain things again and again. And it is quite amazing how sometimes it becomes concentrated. There's one thing of general concern, yesterday, probably during the coffee time, the little boys from the neighborhood, or someone, came in and stole a pocketbook, a purse, from one of the women. For that reason, we'll have to keep the doors downstairs closed. The surrounding is not as yet free from those who consider us, perhaps, 'hippies', and who are 'hippies' themselves. Either we'll have to do something quite fundamental, if it doesn't stop, and get protection of some kind; and in the meantime we will have to see what we can do in order to protect ourselves. If you find any kind of a behavior on the part of those neighbors, and the kids and so forth, will you please let me know? Because they are, sometimes, quite obnoxious, and something fundamental will have to be done, because it has to stop. We are here peaceful, and we want to remain that way; and whenever there are little, let's call it, 'obnoxious gamins' around, they have to have a spank.

"It would be very interesting to consider, that if by the strength of a certain atmosphere created by us, that those elements which are obnoxious and affect us in our lives and threaten, to a certain extent, even destroying part of such life; if one could rely on the strength of that what we could create, and that because of that we would be free from such invasions. As an overall picture of a growth of any kind of an organization which needs protection, it will

still have to come first from what is inside us, before you can ask for the protection of God. It is, of course, exactly the same for oneself. If the conditions of your life, when you are exposed to certain influences, affect you, and also partly destroy things for yourself, or make you go in different directions than originally planned, it may be that the plan was not right; but it also is possible that the inside of yourself, that what I call Solidarity was not strong enough. Each person should have within himself a certain amount of power, which at certain times can be sent out, and then can be felt. The destructive forces of the Earth are constantly operative. That is the condition of the Earth; that certain things start, and the form takes on the form of destruction. And Life takes on the particular calibre of wishing to be free.

"Why it is, again why Life happens to exist on the Earth, when the Earth is that kind, I think it is a very general question. It simply relates to: Why is it that Life has to manifest? Why was it so necessary for God to find out that the Heropass also affected Him? And is it true that something that is alive 100% can stay alive 100% as Life? And then you introduce the question, between a static existence and a dynamic one. And if it is then understood that the dynamic concept of Life is required for the maintenance, then one opens oneself up to friction, because of such dynamic force. "I don't think we can even conceive of a static entity without motion. We can, of course, think about it. But I don't believe we can experience it. And even if we talk about solidity within oneself, you still have to consider that solidity as a basis for equilibrium, in which different forces take place and are matched together, and undo and do, and keep on affecting each other, so that the final result can be a balance. But there is a constant interchange between the different parts of whatever this

Solidity is made up of, and I think that is simply exactly the same way when one looks at the Universe as a whole, if one can conceive of that; that it cannot be a static condition. I think Gurdjieff tried to indicate that by saying that His Endlessness was affected by Heropass, and I do believe it is only bringing it down to Earth, so that we can understand how we are eaten up by Time. But there is something much more fundamental in it: that anything that is quiet and a hundred percent immobile is not Alive. So if one considers Aliveness, it has to be in motion, and whenever there is motion there will be obstruction, And there will be an opposing force, to keep Life alive; and that is simply the condition we notice on the Earth and also within oneself. And I believe that is also the condition, in general, in the rest of the Universe. But, of course, not having been there, I do not know. All I can say is: What is the effect of conditions on myself? Because that is the closest to me, and then, from there on, I start to generalize about what ought to be, as a conglomeration of different people, who then create an atmosphere on the Earth; and that the Earth, as such, also has a definite function to fulfill, to help a person to see that destructive forces still are in operation; and that, perhaps, the fact of Life is linked up with the negativity which we call death, which is the absence of Life; and in that case, then, the absence would be complete stillness.

"It's interesting to think about that, when you are now active. If you change when you are in activity, and you then come to yourself, and stand still, like a tree, not moving. If you make that attempt, every once in awhile; that you hardly want to breathe; that you don't want to change the muscles of your face; that you don't want to make any movement whatsoever; and you stand there, as if you are made of stone. If you can actually accomplish that; and you must try it, because it's a very good experiment to see to what extent, even, you are

capable of that kind of control. And not just for a moment, but really for a little while; that you actually will make that attempt. See if it is possible, at such a time, that something can become Aware of you standing; because then you have the two together. You are, as it were, in stillness. And that what is watching, or observing, or becoming Aware of you, is Life. And one makes, then, a distinction between you as you are as death; and that what is outside, created by you as a form of Life, wanting to continue to exist.

"The reason, of course, why Gurdjieff chose the word 'Karnak', which is an Armenian word, as you know, for dead, or death, for the ship on which they were sitting, is that one has to learn to regard oneself as if dead; and that then the Aliveness can appear. But there is no sense in considering yourself dead without having Aliveness there; otherwise the death does not mean anything at all, and you will not be able, even, to see Life.

"The problem of Work is to see Life, and to recognize it. And for that one has to die a daily death, many thousand times, regarding the manifestations of oneself. And you 'kill' the manifestations by becoming Aware of them, and accepting them for whatever they are. That, for the manifestation, means there is no recognition. And when it is not recognized, it has died. It has no further meaning.

"When we think about the different times and days in a year, when is the best time to recognize that you are alive? Is it dependant on the climate and the seasons? Is it dependant on your own state, how your are? Is it dependant on the recognition of time fleeting, or that what is going through you as time, which you measure by means of years? Is the time a birthday? Is the next time a preparation for a birthday? Is it something that one has automatically, simply established, and then take that, whatever it is worth, for yourself?

"The whole point is always: If I remember such a day, what is that

day, really, for me? A birthday must be a day of great Alliveness. It must be such, if it can be made. And you can pray, even, for that; that there is within one such a quantity of energy, which has to burst out, and has to slow over. And the difficulty, when one has these kindof states, in which there is energy galore; which way will it be possible to express it? Because that is still a problem. One can manufacture certain things in a kettle, and you can keep it closed. You run the risk that if you heat it, it will explode. But when it is not as yet exploding, that what is the heat that produces, of course, more and more energy; so that what is within the kettle starts to boil. And within that kettle, there is a tremendous tumultuous change taking place, that has to come out in some way. That is why there is a little bit of a kettle, with a top; sometimes a little hole in the top. Sometimes you can pour the water out, when the pressure is too high. You can even then, regulate it, sometimes by means of a spring. There are many different ways by which it can be regulated. But the requirement for ones life is that it remains alive sufficiently. I look at Birthdays, once in awhile, as a station where there is an accumulator; when there is really a generator which can generate or convert. Sometimes I call it 'the transformer', when there is a difference between one year and another; when certain things come to a certain conclusion, and its own solution. And that then, on the basis of that, a new form of life, in a different form, then can take place. A Birthday gives you, for the next year, that kind of a hope: that you leave the old form behind; and you put now this life, again, in a new kind of a flask. What will it be that you want to make, for a form? Because you will not be able to live without one. And you think, then, on a Birthday; 'How can I make my life conform to the form that I now wish to make; and how will I make that form so that life can come out sufficiently? Because, I say, that is the problem.

It is not a problem to have Aliveness within. It is a problem to find a channel through which it can flow. On a birthday, one thinks about the three different levels of one's being. One thinks of the possibility of developing an outlet for each one of the centers. One looks at what has happened; one then considers what ought to happen. One has to find it, in some way or other. This kind of an outlet is like a safety valve, and it has to be placed on each center. A person has to learn how to become more harmonious, in the three centers which he already has, and which are partly developed. And it is not in one direction only. It is not only intellectual. It's not only emotional, and it's not only physical. It has to be a threefold unity for oneself, in which Life can come out; and then, in that coming out, in that leaving you, gives a possibility of striking a three-fold note. If it is a note which is harmonious for the three, that becomes a chord of one's life.

"How will one, during the next year, create such conditions, which are conducive to the expression of one's life, in three different directions? That, I say, is a worthwhile thought on a birthday. That is also worthwhile to wish for someone. You are now entering into a new year. What will happen during this year? What will be done by you, to create for your Life the possibility, which now, when you think about it, is still potential? How will you go about making a form, which is conducive for the expression of yourself? And then, if one is around such a person, you can ask, what can I do to help you in that particular attempt?

"Of course, Birthdays are days, again, again and again, repeated in one's life. It is the one thing in which all of us are equal. You can't get away from your own birthday, as long as your are alive. You can say it is ordinary culture, because we figure it out By means of

the Sun. But we are also subject, then, to that kind of a rule; and a birthday comes around every year, at a certain time, as long as you are still on this Earth. Will there ever be birthdays in Heaven? Will it be measured, by that what is the Sun Absolute, in a rotation around its own axis? Will we ever be able to be free from Birthdays, and to live in such a way, that all day is all day, and all night is all night; and that both are one, in the existence of oneself?

" I would like to drink to George, George Peters; and also to Wesley, who will have his birthday soon. A difference in age; difference in experience; difference, also, in a way of looking at one's life. B ut both look at life, still, as an opportunity; and nevermind how many years are ahead of one, or ahead of the other. That what counts is the realization of life existing now, and no further thought for the future, regarding such existence. And at the same time, one says, 'Have a good year, I hope that it will be profitable'. So, George, to you first, many years. And Wesley, you'll have to join, because its a little bit still off, but quite close.xxxx

XXXX

lazy and the non-lazy. And now you have not enough....you must stick to your opinion. It would be interesting, really, regardless of what anyone else tells you, that you make up your mind to do what you think is right, and stick to it; so that you need not be persuaded. Its very difficult, of course, when you are half-way not entirely clear; and when a person who tells you something, that you have an idea that, perhaps, he may know a little more; and therefore, he will say it for a certain purpose. And therefore, it looks as if I ought to conform to what he is saying, or doing. We are all looking for that kind of a strengthx within oneself. How is it built up? really? What is it that could have that quality?

"One lives in ordinary life with experiences, which, of course, you digest. When it is an experiexnce, something will remain in you, as a result of, perhaps, an impression you receive, in any one of the three centers. And then, it is an experience, when part of you becomes part of that what is the impression. The part that becomes part, has to be more than one center; other wise, it's only an impression that stays in one center, and there is no further thought or feeling about it. It stays there. If any one of the other centers come into it, and mostly when the physical center is affected, it will become an experience. The experience is: when it is more than one center, becomes an experience of your Being. And the Being is, of course, more pure as an experience, when that what is total Being becomes total experience. So that, really, one can say that the Being is made up of experiencings only. And that the way I receive information, impressions, which I then call being digested; that then the result is a part of my Life. Sometimes one need not forget it. Sometimes you do forget it; but it is a way by which your energy has been spent, and that something has been deposited in you, which becomes permanent;

or at least is there for a little while. Its very difficult to make a distinction between what is an impression, and what is really an experience. Because you think about it, really; an experience is also when you have a thought process, in which the thought is received, and is looked at from different angles. That is, of course, an experience in thought; and that, when the thought by itself starts to operate, and then comes logically to a conclusion, without the help of any one of the other two centers, one must also call it an experience. But as long as it is a one-centered one, I say, it is not a real one; and such experiences stay within the center. But when more that one center is involved, the experience goes over into your Being. The Being, of course, is a result of the activities of each center, when they are combined in someway or other; either the two, or the three. Then they have formed something that is much more of a unity, or a unit, or an entity; different from the effect on any one of the centers separately. And a Being is preceded by, that is the experience of a Being is preceeded by, a kind of a fusion process, which I call 'digesting'. The more there is this kind of digesting process going on, the more there is a chance that it becomes, for oneself, permanent. And there may be many things, even in an unconscious existence, which are permanent. And they become, then, for oneself, in one's life, axiomatic facts; about which there is no question, and no quarrel. Where it is onlynecessary to have a word, which word, then, represents, at that time, the truth for your Life. It is not an Absolute, or an Objective Truth; but it is truthful enough for your behavior. And it becomes, afterwards, if it is applied, a characteristic. It becomes part of your character; and it is then fused with your personality. Not all such experiexnces, of course, belong to the totality of your character; because there are, really, gradations in a character. One develops certain things essentially, even if, in life,

I live mostly with the surface, and on the surface, and take in impressions which stay on the surface, or only stay in one center. And the more I can accumulate such data, which for me then become an experience in my life, the more I will be able to understand what is essential, and what is not essential. The essential part belongs, of course, to that what was already there in the very beginning of my life. I think that a person, when he is born, not when he is conceived, but when he is born, has already all potentialities of his feeling and his intellect, and its only a matter of growing. But when he is born, he starts on his own to take in air; and then that bridge, which is necessary to be overbridged in the development of a person, starts then to develop intellect, and feeling, and sex. What it is before is a process of gestation, until the point when the child can be born; that is when it can be free from the mother. From that time on, there is an essential quality in each child, when it is born, and the development then becomes first an intellectual placing of what are impressions in the brain, which then becomes developed; and gradually a judgment, a liking and disliking, ~~whoih~~ which also takes place gradually, and becomes his feeling. And for a person who starts to grow, and in the early period of his life, the greatest part of the development is essential. There is a quality in feeling which is essential for a person. Very soon the quality of intellect, which could be essential, is not there any more; because it's completely covered by ordinary sense organs, which take the place, and from then on most of the mind is very superficial, and remains superficial. The essential characteristics are the principles of a man; when later on he starts to distinguish between what ~~is~~ he is, and not someone else, and where the influence on others will have to go through his own surface of living, into something which for him is more

developed, in an essential sense. He then will become a certain character, and has characteristics. The characteristics are then two-fold: that what is essential is the real Man, that what is acquired is only personality, to the outside world, and it is mostly manifestation. "When one talks about how can I receive impressions, and how can I be affected by other people and how will I allow that what I am to follow what someone else may say, there should be a conflict in each person when he is affected by the surroundings, in a certain way, and that then, the recognition of that kind of an impression received, in his head or in his feeling, is judged from a certain standpoint. And I still want to call that Conscience, although it is very little developed when it has to do with superficial affairs. And when one talks about the stability of a man, it is really that that what becomes, already, at an early age essential, and is then covered up because of predominance of superficial life; that that is brought to the fore-ground, as a result of certain experiences; ~~Not~~ not as a result of thoughts or feelings. And it is there, where the experienne really starts to form a man. So that then, when he becomes affected by the outside world, and it is related to his experience; in his experience he has a means of counteracting whatever may have been the influence. And there is, very often, a judgment that is then possible, and particularly when he is sensitive. But the more a man becomes less and less sensitive, the more he will simply react; and then his Essence will have no voice, whatsoever. And gradually, a man will become quite superficial, and utilize his acquired characteristics, instead of what he is in reality, as an original Character. Originality of a Character comes at the moment of birth, and of course is there at conception; and stays during the period of gestation, when a man is getting ready, or ready to be born; remains there, and there is then, at that time, no outside influence.

There is no influence, then, only that what he receives through his mother. But there is no influence taken in by anything of himself. And for that reason, he is quite pure at the time when he is born.

What a man can do with it, and how he can become, again, like a child, is really the problem of discovering, gradually, what is one as Essential Being; and what are the characteristics which are much more permanent for his character. That is, when a man looks at his Essential Being and then finds in that traces of biology, sometimes traces of Astrology; because at the moment of his birth, it was very important that he then, at that time, started to breathe in an atmosphere which belongs to the Earth and the rest of the Solar System, primarily. And that then, from that time on, a man could, if he actually could continue to live excluding outside influences as much as possible, he could remain much more essential. One has to dig through one's superficial life, before you get to an essential quality. And it is much easier to keep on covering it up, because the outside world, as surface, is much more much more flexible, and much easier, and much more agile. The Essence is usually a little heavier. It does not move as much; but when it is once impressed, it can become quite indelible. So when I said in the beginning: "How can a man have that what he knows is his own, with which he judges whatever happens in the outside world; and brings back again, all the time, that what takes place on the surface, to be judged by his Essential Being?" You will say you have no time for that, because ordinary life requires, sometimes, quick judgment; or at least, when it is a superficial judgment, and it may take a little time. Many times it does not require any depth. And that, in many cases, even your Being is not touched; because it stays in that one center, and is simply reacted on from that center. The interference of another center doesn't help the preponderance of one center; because even if my feeling is antagonistic, regarding my mind, one of the two is going to win out. And

then it is, again, one center; maybe a little bit reduced in energy, but nevertheless, it's only one.

The agreement between a feeling and a mind is the first step for a man to become essentially himself. And that is what one would aim for, if you want to bring to yourself the possibility of an entity. If, in daily life, you try to see what you are doing; and diminating, for the present, your physical expression, as a manifestation; that you start to consider the difference between your mind and your feeling. And that, regardless of how you are, you might say, constituted, where sometimes the feeling is more, and sometimes the intellect is more; that even in one person, there can be that kind of a conflict. And at times, he or she feels more emotional; and at other times, more intellectual. There has to be a balance between the two, And one is on the right road, when there is an agreement of such two centers. I say the right road, in order to continue, and to become Aware. One judges ones' attempts at being Aware by the state in which ones' feeling and mind is. The more agreement there is between the two, the further you are along on the road to reach the possibility of Awareness. In itself, it is not Awareness; but it is a very close, And it is in close proximity to the possibility of experiencing Awareness; because as soon as those two centers can agree, and that what has been received as an impression will lead to an activity, there is, of course, such a good chance that the activity, not having at that time a mind of its own, or a feeling of its own, will join in the unity of the other two centers. And it is in this three-unit state that a man then approaches the possibility of freedom. You might say that I am within my own world, When I am entirely within my own world, using all three parts becoming One, I have freedom. It is freedom, in a sense, that the totality of the three centers having become One, as well as one can, even in an unconscious state; that then, there is no possibility of anything from the outside really affecting me; and that then, I can rely on

what I am; particularly when it results in an experience which is connected, then, with three centers. That is why it's important to learn, in ordinary life, what are the steps towards the possibility of freedom. That is why I emphasize, in ordinary life, the necessity of doing certain things correctly; because that would mean you have to have a thought, and it is not a habit. You have to know what you are doing, and you have to want to do it, and then do it right. You finish a job to the bitter end; to be considerate in your thoughts and feelings, which are then acted on; or where you become active regarding someone else. The possibility of meditation, in which you try to bring the three centers together in posture; in calming down your mind and only allowing one thought; and the feeling, which then, at such a time, becomes subordinate to the thought itself. That creates, of course, in a man, if he can remain in that state, a very definite entity; which, in meditation, can become noticed, when a person is on the verge of falling asleep, and at the same time completely awake. Because this is, of course, a state in which the possibility exists to go either way; and it is a very delicate equilibrium. And that, at a certain time, one may feel an inclination to fall asleep; that at that time, one can be fully Awake, by the exercise, of yourself, of what you then can call a Will, which is: the expression of your feeling and your mind together. It is a way by which a person can Wake Up; because if he, during the day, can have moments of that kind of unity. And the requirements for it, of course, are that the thoughts have been reduced to very, very little, and that there has to be a tremendous wish to Be; that then, the body, having really nothing to say, than just supporting the other two centers. The Unity which is then reached, gives a person the freedom of not being dependant on the outside world; and then, having within himself that what I call solidarity, that is the solidarity of his Being. This realization, of this kind of unifying influence within oneself; when one reaches it by means of

Meditation; by sitting quiet; by relaxing completely; by allowing everything of oneself to be open, and receive whatever may wish to enter, without any criticism on what enters, as long as it is a life-giving force. All of that will lead a man to a certain state, in which, I say, he is very close to a precipice of falling in; but he is kept there by a desire on his own part, of not wishing to fall in. In that way, it is comparable to a state when a person wakes up early in the morning; and also when he goes to bed at night. Early in the morning, it's always much better in twilight of that kind; because there is then the resting period of the body, which is not true, of course, when one goes to bed at night; and then when your body is tired. But that, at the moment when sleep leaves you, and where you become ~~receptive~~ perceptive, and where the five sense organs start to function; just before that, there is, as it were, a threshold, of going over into a new state, in which everything is still new, and not as yet combined. And where then, the functions of a person can even, if they are separate, be united in a Unity. The period is very short, and it has to be caught at the right time; because as soon as you allow too many thoughts, it is lost for you. In the evening, it is difficult, because of your body; but it's much better, because there is the possibility of preparation. And the preparation, in one's ordinary waking-sleeping state, having in mind then the restful period, as far as sleep is concerned, can put you in the state of expectancy of that what is, I call it, then the precipice, in which you fall at the end of a day, when you fall physically asleep. But at the moment when you realise that you might fall asleep, that then there is a desire really to wake up, and then even to Wake up double.

"The solidarity of a man and his character; the distinction between characteristics as laid on his and acquired; which are a result of his culture, civilization, and whatever has been written on the blank sheet

 * End Side One

of paper, with which he came into the world: All of that one has to learn what-is-what, and not necessarily where it comes from. Don't try to make a mistake about that. Many times one talks about the motivations, that they come from a certain place. The idea is: that if you can find out where it comes from, as a thought or a feeling, or as a beginning of a activity, that you have more self-knowledge. You won't at all. It is so mixed; because immediately when there is a thought, there is a feeling. And a feeling cannot be free from the thought. It keeps on being translated, and very often, already, the indication of the wish to become physical about it is already inherent in the thought, and the feeling itself. Don't make mistakes about trying to study yourself that way. What you wish is the accumulation of facts. A fact, for oneself, is an experience. You see, a fact is not just one of the data which one receives. That is, an impression I get depends on what is causing the impression. That what I then receive is data about the outside world. And what are the data for myself have already been placed there, before, in exactly the same way. So I call them facts, when they have a meaning for me, in my life. Now, that is not entirely true, either. Because a fact can simply also be fleeting, without paying too much attention to it. And it can come and be placed in any one of the three centers, the same way as the experience can be placed there. But when I say I want to collect facts about myself, it is exactly the same as data; because the characteristic, then, is not the existence, or where they come from; but: what is the meaning for me? So, when we talk in Work about collecting facts and data, we only have one way of answering it: that is, that they have to be Objective; otherwise, I'm not interested in such facts. I may have trouble to distinguish, gradually introducing Impartiality; so that then, out of subjective facts or a subjective datum, there is the possibility of changing over into an Objectivity. But you see, I do not distinguish between the two. Because both,

if they start out, you might now say, as a fact existing outside of me, they become a fact within me, and then they are a data, or a datum, belonging to my Being, when I have digested them, and they have become part of me. They become part of me, when they are stored in my memory, and then they are Self-Knowledge. But in this kind of Work, I only want to consider a fact when it has the value of Truthfulness; because all other facts belong to ordinary experiences, in ordinary life. And there I can make a little distinction between a fact is more or less pure, or that what I receive are not data that are useful for me. But that one should not quibble about words. There is only one reason why I want facts of Self-Knowledge; So that then I call them 'data for my Life'. And when they are Objective, that is when they are different from the Subjectivity in perception, that what I call Objectivity is, for me, living on Earth, Absolute. That's as far as I can see or perceive! It is not real Absolute. Because that would have to apply to the Totality of All Things. But I'm incapable, even, of thinking about the rest of the Universe; then only using a few words, by which I simply say: it is quite a distance off. I have absolutely no experience, not even about a Light Year, and what is meant; although I can describe it, and I say the velocity of light is so much, and if you extend those eight minutes, now, between here and the Sun, and it goes into the period of year, which is also made up of minutes, then there is a great distance from here to Arcturus. But you see, these things have no meaning at all, then only as words. And the limit that I as a human being have, living on Earth, is only that I'm allowed to recognize certain thoughts about the rest of the Universe, without being able to define them. One is only, in that sense, also, three-fold. One can see and perceive, as far as the number 3 is concerned; if I am 1, and I can recognize 2, and I can use 2 in order to get to 3. But I cannot use 3 ~~in order~~ to get to 4. I only get to 4, when I move from point 1 to point 2; and then I will be able to get to 4; because thats only, then, 3

removed from me. I am bound on Earth in my spiritual development, even by the Law of Three. And that means, for me, that that what is outside of the three-foldness becomes, for me, Absolute. But what is Objective for me is the resultant of the 3 becoming 1, without further defining how far such Objectivity extends; because that I don't know. When I'm at point 2, my Objectivity extends to 4. And the way I can reach, I try to go as far as I can; being in point 1, and I want to go to 4. and I get to 3, and get a taste of it; but even then I cannot live there, and return to 2, and settle for that what is inbetween. That is the triangle, as I have to describe it. I have a basis with two points. I want to go up with the third point as far as I can; but I cannot reach Infinity. I stay within the triangle; otherwise, it has no meaning. If the two points in parallel lines go to Infinity, I don't describe, even, a figure. It is just a couple of lines put together, and the progress, for a man, is 1-3-2. And then, making 2 again as a point of static, it becomes 2-4-3. And that is the progress we know.

"I want to explain that about so-called 'facts' and 'Absoluteness'. I will not reach Absolute, in the real sense, when the 3 only, in the three-foldness of the Trinity of God. The realization that that three-foldness also can become One, as a Totality of All Things; and then I call it God. But when there are three, I call it Father-Son-and the Holy Ghost.

"The limitations for a man, when he wishes to overbridge and to grow further, is dependant on what he knows himself to be. How often is it necessary to remind oneself that one really does not know? And that many times, simply, the mind starts to tell you that you are wonderful, and your Essence knows that you are not. Hypocrisy and lying are all connected with that. In our life at the Barn here, there is a possibility of being what you are. Sometimes one says one 'let's ones' hair down! But you don't do that, not easily. You can do it in private; but even then you don't care, because you are then what you are. As soon as you get out of the door of your Essential Essence, that even if you are essential, you have to recognize the form in which you are, and it is all the time the form that

plays such a part in the behavior of a man, that he wishes his form to be recognized. If you could be satisfied with the fact that you are alive, and that the form in which it happens to appear really doesn't matter; but who can? Who can be free from that what are his manifestations? The Moon keeps on circling around the Earth. It has to be that way, because that's the condition of the Earth. The manifestations of a man keep on circling around his essence, and that has to be like that, because he has a body that has to be maintained.

"How much of value is there, now, in these kind of discussions? Because as you sit and listen, and certain things start to penetrate; How much do you eat? And if you do eat, do you take it in with your mind and your feelings? How much, when you listen to certain things of this kind, can you really be emotionally disturbed or affected? How much is still in your mind, and stays there? You see, the realization of that kind of a fact for oneself is so indicative of the level where you are. You have to know what you can take from a meeting, and how you are after the meeting. How often do I say that, "Just leave, and let your self be whatever you are and don't have outside world influences affect you in such a way that you become forgetful." Because you lose such tremendous quantity of good energy. And you have to make an allowance of a digesting process, which might start with your mind; but where your feeling has to have the proper attitude towards wishing to receive the knowledge of your mind. What is it, really, in one's feeling as a meaning for one's life? A feeling will not go by ordinary data. A feeling has to have substance for such data. A feeling, also, will wish a datum or a fact to be used in a very definite way. A feeling is not interested in the storage of such facts in your mind. A feeling becomes very critical about the activity of the mind. It is not that a feeling immediately knows that it is superior, although it is superior. It cannot recognize the activity of a mind, in the way it is now acting. It could recognize, by the deepening

of one's feeling, and reaching an emotional state; that what is needed for the mind to be. But then it will criticize the mind constantly, by not being strong enough; or a weak kind of a person; or forgetful about his birthright and his heritage; or that he does not remember enough about the essential qualities of his life, and that many things are simply superficial. And don't think, for a moment, that your feeling doesn't know that. A feeling has a way of knowing things, without having to think about it. And when one talks about sensitivity, and perception, and not necessarily extra-sensory, but that what is really a sensitivity of receiving information by means of a feeling, as rates of vibrations; or whatever starts to become affected by an event outside of one; or that what is touched. Because certain things become an experience, for you, in having gone through your feeling to that what, really, is the seat of yourself; that then, after that, there is no more desire on the part of the feeling to justify the activity of the mind.

"That is why Gurdjieff talks about Hasnamuss: A person who cannot see that, who is so involved and so engaged in the activity of his mind, and even can, with his mind, reach tremendous height, even of insight, And still he remains Hasnamussian, because he cannot acknowledge that with his mind he is not in equilibrium with his feeling. It's exactly the same as a feeling, which also becomes overdeveloped, and then neglects the mind; that a person can become Hasnamussian because of his feelings. And many times, what one calls simply Self-Love, and particularly the wish for self-expression by an artist, is definitely an Hasnamuss. If a person is proud of his strength physically, he becomes also a Hasnamuss; because then he starts to rely on his body. And he is a fool, because he doesn't give proper credit to, really, what makes him walk; because the body, by itself, will not walk. It will act in a certain way; and sometimes without any particular wish, then only a wish of his stomach, will go and hunt for food. But you see, the mind has to play a certain part; not only in directing the body, but gradually struggling, to become free from the bondage of the body.

And when I amphasize the strength of my body, I become a fool; because I neglect the potentialities of my mind and my feeling. These are the three Hasnamussian qualities, dependant on the three centers. And there is very little that can be done about them, than only going through a period of 'Purgatory'; in which, then, such 'Karmas' can be dissolved by Work, and Work on Oneself.

"You remember that Gurdjieff talks about the fourth Hasnamuss. He is a universal kind. He is in all three centers Hasnamussian. And for such a person, there is no hope. How he happens to become that way, that is the same problem ~~xx~~ we talked about at lunch: Why is thxere what we call a 'Force', which destroys Life? It is created at the same time when Life was created; and when the necessity of an Aliveness would involve the movement of Life, itself. So that, at such a time, that what is created also ~~c~~created the opposite. And when one talkks about God, one must talk abbut the Devil; Because the Devil is, of course, the negation. But it is needed for a concept of remaining in motion; that the equilibrium is furnished by God and the Bevil; otherwise, there would not be an equilibrium.

"What is an equibrium? It is a state of activity; in which, one the left side and the right side, there are two kinds of forces, which affect each other. And that between them, as a relationship, there is a constant shifting over of energies, from one side to the other; or from the other to the one. And that the equilibrium is matched by the quantity or quality, or both, of that what goes over, from left to right; or from right to left. So that the continuation of the activity still can present an equilibrium within oneself, and within oneself give peace. But to the outside ~~wxrkf~~ world, it is entirely different. Because the outside world will judge that what seems to be quiet as something that, in reality, is quiet. Why, when one has a microscope, and you use ordinary microscope with ordinary ~~lenses~~ lenses, and then you use an Ultra-microscope, with different kind of light vibrations; and

then you try to use an electronic microscope, in order to weigh certain particles. Why do they constantly remain in movement? What is, already early, was discovered as the Brownian movement of molecules: they are not still. They move constantly; because there is an Aliveness, even in a substance, even if it doesn't come out; because the surface of such a substance, particularly a crystal, simply means that the force inside is not big enough to go through the outside surface of a crystal. That is why one talks about living matter, and stopping at appearances. In reality, it is all alive. But I have to go much deeper, to discover the aliveness in that what I call ordinary matter. We see it when the matter is combined with other matter, and then there are reactions of one matter to the other, and that becomes a form of aliveness. So that even the process of growth, in the acquisition of certain molecules from the outside world, what we, then, call a growing affair, we ascribe to the question of life, and many times it is not life. It becomes manifest in the new form, but the new form is made because of the proximity of that what is already in movement, and what then is going over, as a shift from one equilibrium state to another. That is why its so difficult to know where is life ending.
If one says life is Eternal, then one must assume that it exists in matter, and in order to understand it, we don't use such terminology. We simply say: 'Everything is matter'; and it depends, then, on the proximity of molecules, what the density may be. And we go over into different phases of solid, liquid and gas. And then going further, leaving the gaseous state, one comes to points where there is a relationship, which is not expressed in any kind of a form that we really know, or can percieve, or know about by touching ; but nevertheless, there is a relationship of an effect of one thing to another; like magnetism, or a solenoid in electricity, going through a wire; or the creation of a certain field, what we call a 'force field'.

All of that belongs to a certain form of matter, in a density which we

cannot perceive with our ordinary eyes. And the limitations that are reached, either that way, or by a microscope, which only a temporary help, all this gets stuck on the one particular issue: that it is alive, and I do not know why it is in movement. The movement is: that aliveness means movement; and that all forms of life are in movement. And reversely, all movement indicates life. Again, I ask: what good is it to talk about this. If you say that I'm too theoretical, I always will deny it. If you want to say that that what is needed, every once in awhile, to stimulate you, or to have a response of an emotional kind; you also know, that the sole reason for that is to help to Wake you up; because if you keep it just where it happens to enter, it's no good. But when it can be distributed over the totality of your body, all the cells will profit; and all indications of life within your body will then know that something is being touched. The deeper it goes, and the more it can reach the total quantity of what you are made of, the better it is for the level of your being.

"And translate this, now. Take now everything we have talked about in a very small kind of a way, and sometimes not even enough perspective; so that you place it in whatever there is of your own world, and at times it fits, and at times it doesn't fit. And when it doesn't, leave it alone, as long as there is enough to fit, for a little while; and then it might last. When you read ALL & EVERYTHING for the first time, there is no question about it; it doesn't fit at all; only here and there, as a little story. When you read it more times than one, and continue to read, something else takes place in you; but all the reading is the necessity of a preparation; so that you, then, could become open. The question of the entry of theoretical knowledge, which is seemingly intellectual, is only because your openness does not go deep enough. If you could listen, and have in your mind certain concepts, which then you want to understand; you will

need your feeling. Your feeling will help you to place it in the proper relationship, where certain facts really belong; and that then, the totality of such facts, being united as a result of your feeling wishing to make more of a unit; or in an equilibrium, to play its own part at where it belongs, and exchange with the mind: will help you then, gradually, to reach understanding, which is the result of an applied knowledge, in an experience. Don't neglect your mind, but don't give it too much value. Try to see what is Aliveness in you, as something that you really wish. How often do I say: 'What is it you really want to do?' Also: 'What is it, if this were the last day of your life? That you feel you have not done and you still would like to do?' What is it as pressure, sometimes living under a cloud, that you still want to do; hoping that because of that, the cloud will disappear? What is the wish for yourself, when you want to live in sunshine? Is it just to live there; or to be able to see better?

" The real point, for ones Life, is when one takes it as it is, and becomes acquainted with it; that something starts to develop in one, as belonging to something that is in entirely a different kind of a world. And that the accent gradually has to be placed somewhere else, from the surface to your Essence; from there as far as you can go, to the depths of your Self. But that your constant contact with the outside world could help to remind you that there is different roads still to follow, and that it is not just the surface of your life. The more you can now become One, in this taking in a few little bit of words and some theoretical data, which then could become the facts for your life, which under the influence of your feeling, and of course aided by your Conscience, will then start to take the essential form. That is, it will take the recognitio It will recognize that what is essential in a fact, and then, when that is there, it will feed something within you, where it really should have

belonged, already, in the first place.

" The openness that is needed, is simply: that you do not know what you will receive, but the expectancy is there. No one knows what a child is going to look like, when one is pregnant, One knows, approximately, it'll be a little bit like this, and perhaps will look like his father, or his mother, or grandfather, or so. But you really don't know, until finally there it is, and that is the representation of Life at that time; then it becomes a fact for you. " The wish for Consciousness: you will never know how to describe Heaven. You will not know until the experiences of Heaven comes to you, in daily life; and that then, sometimes, it will take your breath away; because at that moment, your breath is not really part of your body anymore. And your body doesn't need it, because it has been raised to an entirely different kind of level, in which the breathing even became inconsequential. It is funny and strange to say it that way; because then one turns around, and says: 'But I'm still alive on Earth'. And, of course, that is true. And you never will keep your breath for any length of time, without breathing. You will be forced to breathe. Nobody will be able to suffocate himself, by just withholding his breathing. He cannot do it. If he tries, he will come to a point where he must give up.

" I don't know if you know such experiences. They are terrible, and at the same time, they are tremendously helpful. Because it means, for a person, that there is something very precious in him; and that the reason for taking a responsibility for this Life is then proven to himself; otherwise, you have to take the word of the Bible, or the word of other people. The experience that you, then, will have: it's as if at that moment one dies, in order to live. It is the same as what I talked about: being on the edge of a precipice and then having the will to remain, and not to fall in. It is the time, either in the morning or in the evening, when you go over from one phase of consciousness into another. That at the threshold, you recognize both; and that you wish, then, to make, out of both, one unit

of yourself. It is the moment in which inhalation and exhalation touch each other. In which then the threshold, which one calls simply the changing over of the direction of the force, is, for one moment, the Totality of yourself. It is exactly the same as when one, in ones mind, contemplates about the future. And knowing that all that what happens will become the past; that one ~~trys~~ tries to create a moment, in order to hold on to it; and that the result is always that I lose it. And that the solution, always, is to make a moment continuous, by expanding its capacity to contain both future and past. If the present can grow out into encompassing the totality of all events coming towards one, and having gone away from you. If a person can understand what I called sometime ago 'the historical fact of his time'; if he can see that that what is alive for him on Earth, and deepened, and has become a solid of Time; that then, in that solidity, it is possible to expand, and to become a sphere. A sphere which goes out, like a Cosmic Ray, and has no end; than only to return, again and again to the centrum, where it started from; and finding on its road, which is an anamoly of that what is not the Truth, that the road is not leading anywhere. And when one says: 'it reaches Infinity'; one means that the presence of Infinity is the combingation of what was the future, and has become past. And the realization of that experience, for a man, is the Oneness of his Life.

" I hope you become thoughtful; that you will consider events which happen to you. I hope that you will not get out of their way too much; that you will want to face them. And that they, in coming to you, and you experiencing them, have to learn that there is a message. In what language it is written, and what is the language that you know of how to decipher it, depends on your psychology. Your wish has to be not to get out of the way. The force has to be: because you want to face that what comes, nevermind. And the mind ~~that~~ which has to be, is to try to understand the wish to continue to face it. It's a fairly small task of the mind. It's a very big task on the part

of the feeling; and you will not be able to accomplish it, unless you give your feeling all it can contain, by deepening it into an emotional state. That emotional state will enable you to derive, from above: energy; information; aid for your Conscience; finally, that what belongs to you, in an attitude of gratitude, to have received whatever Life Force, then, is operative within yourself.

" Don't forget: All of this belongs to Work; because it belongs to you, when you wish to grow-up. And there is only one way to grow: that is up. And 'up' means: increased Conscience, and increased Consciousness. That is the road without end.

" Goodnight. "

Trans: John Ramsey.
1st proof: Bill Wheatley
2nd proof: